Contents

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This booklet is in reality the explosion of Aayats 67-71 of Surah Baqarah. Thus the word 'Baqara' is explained then the martyrdom of Hadhrat Hamza τ, bravery of Umme Sulaim τ, dream of the prisoners in Hadhrat Yusuf υ's time, virtues of Jumuah, slaughtering of a cow, Zakaat on a cow and wisdom behind slaughtering a bull.
Then 3 types of joking mentioned defined. The smiling of Rasulullaah ρ described. Examples of the light hearted jokes which Nabi ρ made are stated.

Thus joking must not upset others, or hurt the feelings of others, must not frighten others, not be immoral, abusive, rude, obscene (by speech and gesture), must not mock, jeer any person, cannot mock any aspect of Deen which is a sign of a Munaafiq (hypocrite).
Also one cannot be offensive or look down upon another. One should adhere to the laws of joking for a better life.

A.H.Elias (Mufti)

May Allaah be with him.

1431/2010

Foreword

Whoever has said it has indeed spoken the truth, that he who has been deprived of knowledge is not human but an animal, that home is not a home but a pen for animals wherein there is none who possess knowledge and that country is not a country but rather a jungle wherein knowledge is not widespread. Knowledge is that noble quality which distinguishes between man and animal in addition to elevating them to the status of human. But what knowledge do we refer to?

Today the techniques of robbery, theft, usurpation and pillage have also been regarded as knowledge whereas we regard true knowledge only to be knowledge through Wahy (Revelation), which is free from any doubt or uncertainty. It is not a compilation of theories or assumptions but rather of facts and realities. There is no worldly subject that is free from any doubt or uncertainty, no research free from improbability, no idea free from conflict and dispute and no worldly book which cannot be refuted or criticised. Man often puts forward such a theory which he believes to be a hundred percent correct but after a few years either he or someone else like him publicly announces its inaccuracy.

That knowledge which is free from all doubt and misgiving, which cannot be refuted in any way, which has no possibility of alteration and is pure from any contradiction, is only the knowledge of Wahy (Revelation) which has been secured in the form of the Quraan Kareem. Since every letter and word of this Book of Guidance has been revealed from the Knower of the unseen there is nothing within it that is unsubstantiated or contrary to reality.

"Without doubt, the Quraan is a mighty book. No falsehood can approach it from the front or the back. It is a revelation from the Wise, Who is Most Worthy of praise." (*HaaMeem Sajdah)*

The principals regarding the rise and fall of nations, what caused the downfall and disgrace of certain civilizations and cultures, the reasons for the exaltation and grandeur of some fortunate people as well as the ways for the success of man in this world and hereafter have been openly explained for every person to easily understand.

"Undoubtedly We granted them a Book in which we explained to them with knowledge and a guidance and a mercy for people who have Imaan." (Surah A'raaf:52)

Muslims have been indeed favoured that in every home this magnificent and unique book is found which is not only a miracle but a creator of miracles as well. Whichever person or nation holds the Quraan firmly to his chest, the Quraan will in turn grant him astounding qualities.

According to my limited understanding the greatest accomplishment of the Quraan is that it creates a brand new person or individual and a new society whose character and nature, deeds and exploits, to the extent that their enthusiasm and beliefs create a revolution. Sadly today Muslims have ignored this revolutionary nature of the Quraan and have understood the greatest benefit of the Quraan to be that its recitation gives quick relief to ones agonies, by using it as an amulet it cures the sick, if kept in a home it protects from thieves and burglars and if read on the opening of any business whether permissible or not such that even on the opening of a cinema it is understood as a means of blessing.

The result of abandoning the reason for which the Quraan was revealed is disgrace and humiliation. This does not only refer to our decline and deterioration in the political scenario but also in our manners and social standing. Our behaviour, manners and actions are enough to bring us shame.

Those who have inculcated within the new generation the purpose behind the revelation of the Quraan and illuminated their lives with the teachings of the Quraan are indeed worthy of praise. Mufassir-Quraan Sahib Zaadah Qaarie Abdul Baasit is among these fortunate individuals; Allaah Ta'ala has favoured him with understanding of the Quraan as well as the ability to make others understand. His method of explanation is rational. Irrelevant and fabricated narrations have no place in his discourses. I have seen many tutors and lecturers who under the pretence of teaching the Quraan publicize their own opinions and propagate petty differences. When beginning, for blessing they always recite a few verses of the Quraan but thereafter even if one were to peruse his entire discourse he would not find even one reference to the Quraan being made. Their entire discourse is founded upon weak narrations and twisted tales which have been prepared solely from divisionary doctrines and beliefs.

In the discourses of Hadhrat Qaarie Sahib you will not find such methods. The priority in his lessons on the Quraan is the Quraan only, he makes thorough research into the meaning of the Quraan and explains its meaning either through other verses of the Quraan or authentic Ahaadeeth. By narrating the practice of Rasulullaah ρ and the inspiring stories of the Sahabah ψ he invites all to practice upon what is being said.

Contradicting false beliefs and acts of Shirk is his speciality and in this shows no respite. Without mentioning any profanities to any specific individual or faction he merely establishes the path of truth from that of falsehood and moves on.

Whichever verse or chapter of the Quraan he makes the topic of his discussion and he covers every avenue associated with that verse or chapter. Like this sometimes under one topic many other sub topics are also covered, for example **in one of his lessons he made verse 67 of Surah Baqarah the topic of his**

discussion under which he discussed the permissibility and impermissibility of laughter and joking within the light of Quraan and Sunnat. However within this discourse he also covered the various types of dreams, slaughtering of a cow, Zakaat on a cow, revealing clothing, family planning, taking oaths or vows for others beside Allaah, slaughtering on the tombs of saints as well as many other forbidden practices.

In this manner numerous topics of this nature have been recorded from Hadhrat Qaarie sahib and preserved on a number of tapes. These have been distributed across the Middle East and Asia, Africa and America and many other countries and cities changing the lives of whoever hears it.

Many have exhorted that in addition to the audible discourses it should be compiled so as to allow more benefit to be taken. It was through this demand that work began in transferring these lessons from tape to book. Before this many books and manuscripts were prepared on various topics but in Pakistan this is the first time we have been granted this opportunity. Insha-Allaah gradually we will make all of these discourses available for our readers.

We appeal to all our readers to aid this noble effort with their sound opinions.

It is the intention of this unworthy one to do all that he can for the propagation and circulation of the Quraan and has already implored Allaah Ta'ala to accept his entire life for the service of the Quraan. It is quite possible that the publication of this book is a sign of the acceptance of that prayer. We ask all the readers to pray for its acceptance as well.

Muhammed Aslam Sheikhpuri
09 / 02 / 1415

Foreword

By Moulana Muhammed Ridhwaan Qaasimi
Principle of Darul Uloom Sabeelul Islaam Hyderabad

The first Surah of the Quraan Majeed is Surah Faatihah and thereafter Surah Baqarah. **Surah Baqarah is the longest Surah of the Quraan Majeed which was revealed after Rasulullaah ρ migrated to Madinah.** In this Surah many laws and principles regarding Aqaaid (Belief), Ibaadat (Worship) and Muamalaat (Transactions) as well as the circumstances regarding the Ambiyaa (Prophets) and their nations were discussed, which is significant for taking lesson. The name of this Surah is taken from a very special story wherein Allaah Ta'ala ordered a cow to be slaughtered in order to discover the perpetrator of a certain crime. On this occasion the Bani Israeel in accordance with their unique nature made the most absurd reasoning and in asking question after question made matters worse for themselves. This story has many pertinent advices which stem

from it. This treatise of Muhtaram Janaab Qaarie Sahib Zaadah Abdul Baasit deputy principal of Jaamia Mansoor Shuaibie is a compilation of his weekly lectures. Qaarie Sahib renders a very scholarly discourse. He researches the meaning of verses of the Quraan taking aid from authentic and reliable Ahaadeeth also taking benefit from inspirational stories of the Sahabah ψ. He elucidates the faults and weaknesses in the current practices of society and shows particular concern to the purification and rectification of Aqeedah (Belief).

This compilation of his discourses is also a presentation of his excellence wherein he made verse 67 of Surah Baqarah his focal point discussing in detail joking and mockery. **He shed light on the permissible and impermissible forms of joking as well as denounced mockery of any person. He also discussed the harms of mocking and belittling Deen in addition to presenting the permissibility of light heartedness from the life style of Rasulullaah ρ.** Besides these topics other beneficial issues were also discussed such as Zakaat on cows, slaughtering of a cow, the harms of revealing clothing, the incorporation of polytheistic tendencies in slaughtering, major sins, those food and drink which the Quraan has forbidden, etc

He is level headed in his commentary on the Quraan and his explanation of the laws and tenets of Islaam. At every juncture you will find he desisted from mentioning any defective narrations and sufficed solely on the reliable and authentic. Respected Moulana Muhammed Aabid Nadwi (who is among the students of Darul Uloom Sabeelul Islaam) has compiled this from a recording, added in the appropriate headings and arranged its order. Undoubtedly he is also worthy of praise. We hope this will prove just as beneficial as Hadhrat Qaarie Sahib's other works and we pray that his numerous other discourses which have been recorded will also soon be available in book form.

Muhammed Ridhwaan Qaasimi
25 Ramadaan 1414 A.H

Foreword

By Moulana Sayyid Sulaimaan Husseini Nadwi

(Ustaadh of Hadeeth, Darul Uloom Nadwatul Ulama and president of Jamiatul Islaam, Lakhnow)

In the name of Allaah, the Most Compassionate, the Most Merciful.

All praise is to Allaah who is alone, peace and salutations upon He after whom there is no Nabi.

The following book is on the topic, **Islaam and laughter and joking.** The topic is interesting and relatively new. Generally the mind does not reach topics of this nature. Certain ascetics and narrow-minded individuals are against any form of

laughter and joking, according to them Islaam means asceticism, severity and sternness whereas others completely overlook the standpoint and ruling of Islaam making laughter and joking their ultimate objective. However those individuals who observe the beautiful and appealing character of Rasulullaah ρ whose qualities have been described as “Rasulullaah ρ would be in constant sadness”, “Rasulullaah ρ would laugh for those very things which the Sahabah ψ would laugh for”, would often be smiling and “laughed until his teeth became visible”, know what limitations Islaam has placed on severity and asceticism as well as laughter and joking. This topic is both intricate and complex.

Sahib Zaadah Qaarie Abdul Baasit Sahib is certainly worthy of praise, who despite his young age performed the duty of Imaamat and lecturing at Masjidul Shuaibie, constantly occupied with duties of propagation; Quraan lessons, questions and answers on Fiqh laws not to mention the memorization and pronunciation of the Quraan. In his explanation of verse 67 of Surah Baqarah he has collected substantial material on this topic. Keeping in mind current conditions, extensive research into the Quraan, simple diction along with his enthusiasm for the propagation of Deen has made this book extremely beneficial.

I met Qaarie Abdul Baasit Sahib a few years previously and was impressed by his capability and aptitude. The rank which Allaah Ta’ala has bestowed on him has probably been granted to a very few among those staying in India and Pakistan.

Imaamat in a central masjid in Jeddah, recitation to the likes of Hadhrat Dawood, eloquence in lecturing like the Arabs, propagation of Deen, knowledge of the conditions of the Islaamic world as well as Muslim minorities, their help, deep love for knowledge, reference to the original manuscripts and seeking aid there from, discourses on the Quraan and Hadeeth as well as quenching the thirst for it, these and many other praiseworthy merits in which, All praise be to Allaah, Qaarie Sahib excels. May Allaah Ta’ala take continuous service from him and accept it. Along with his discourses on the Quraan if he were to establish a series of literary works and perfect it, then Insha-Allaah the benefit will spread from just a few to multitudes. *And this is not impossible for Allaah Ta’ala*

Sulaimaan Husseini
21 / 09 / 1994

Foreword

By Professor Muhammed Yunus Nigraami

Shuabah Arabie University of Lakhnow

Among the miracles of Islaam is that in every era certain individuals will be endowed with the abilities to clarify the Aqaaid (Beliefs) and teachings of Islaam as well as explain its tenets according to the need of that era in an eloquent and articulate manner. As Islaam is now the world's final Deen-religion and the Nabuwwat of Rasulullaah ρ the final Nabuwwat both logically and rationally it befits that in order for this Deen-religion to continue until the day of Reckoning in every era such individuals will be created who will present this Deen before the masses with wisdom and perception, in which the success and prosperity of society is hidden. Indeed one academic has stated quite correctly that the Mujadid (Reviver of Deen) of this era will be the one who will present Islaam in a logical and rational manner.

Qaarie Abdul Baasit Sahib is among those fortunate individuals whom Allaah Ta'ala has granted the perception and understanding of Islaamic knowledge and its instinctive qualities, namely humility and modesty along with a positive mindset in each aspect has created within him a kind and polite personality the radiance of which is evident from his character and demeanour.

Qaarie Sahib for some time has been distributing his wealth in the blessed land of the Haram by means of his lectures, discourses and writings. Along with profundity and depth in knowledge he kept in mind the attraction and magnetism of the topic at hand as well as giving special regard to the fundamental rules of Dawat (Propagation) namely wisdom and exhortation. It is in this manner that Qaarie Sahib has become an important link in this chain in the history of the propagation of Islaam. *And this is the bounty of Allaah which he grants to whomsoever he wishes.*

Professor Muhammed Yunus Nigraami

Foreword

By Hadhrat Moulana Anzar Shah Sahib Kashmiri
(Sheikhul Hadeeth of Darul Uloom Deoband)

It is 1994 and this unworthy one through Allaah's mercy is a guest in the sacred house of Allaah. Just a few days ago, while in Deoband, I received a call from respected Mufti Jamaal sahib Kashmiri Qaasimi informing me that the Qaarie sahib of Jeddah wants to contact me. I informed him that this slave will soon be present in the court of the master, not only will we be honoured with conversing with each other but we will meet as well. As soon as I reached the blessed land Jamaal sahib phoned again and a meeting was set with Qaarie sahib. I was under the impression that I was going to meet someone who was tall and well built, extremely austere, wearing a turban, carrying a tasbeeh in the left hand and a staff in the right but I was amazed to see a young, youthful face, soft natured, humble with a cheerful demeanour. This is Janaab Qaarie Abdul Baasit sahib Mardaani, not a Pishaawari demeanour and not a Pataani character, no pomp and show and his speech not of an orator.

A few minutes of our conversation did not take this sixty-five year old, who has been travelling continuously for forty years and who oversees to over a thousand students among whom there are good and bad, long to understand Qaarie sahib. 'Mashallaah' he has been blessed with inner beauty as well as outer beauty, sweetness of voice and a grateful personality. He presented me with a few of his writings to study. This was to honour an unjust and ignorant one otherwise I know my limitations. "In reality, man will be well aware of himself…even though he will make excuses."

These writings were the commentary of Surah Faatihah, Surah Baqarah (verse 67), and explanation of Surah Takweer as well as some beneficial advices for Ramadaan. Allaah alone knows if the order was by chance or well thought out. Ramadaan is the month in which the Quraan was revealed, Surah Faatihah is the summary of the Quraan, Surah Takweer is the declaration of the destruction of this world and the creation of a new world, this young author has covered all these important topics. Surah Faatihah, Ibn Taimiyyah (A.R) would take ages in commentating on it, Allaamah Shabbier Ahmed Uthmaani (A.R) would spend six months discussing this Surah,

Preface

I have heard this Hadeeth numerous times from my tutors and have explained it myself in my discourses many times, “Whenever Allaah desires good for any person he grants him understanding of Deen.” (Bukhaari) However the complete realisation of this Hadeeth only began when I began my discourses on Quraan and Hadeeth. All praise is to Allaah; today this effort is taking place in many countries of the world under the supervision of Ulama of the truth and has reached thousands by means of cassettes. Among these discourses an important discourse had reached you in the form of this book. If any error has occurred then it is due to my own weakness and negligence but if it is free from any fault then it is only through Allaah Ta’ala’s grace and mercy.

Rasulullaah ρ has said, “He who does not thank people has not thanked Allaah.” (Tirmidhi)

It is incumbent upon me to thank all those people who have aided in the publication of these discourses from its very first stages on cassette to its final in the form of this book. May Allaah Ta’ala grant them the best of reward; accept their efforts as well as grant them prosperity in their lives and children.

Peace and salutations upon our master Muhammed ρ, his progeny and all his companions.

Abdul Baasit Muhammed
Jeddah
05 / 01 / 1415 A.H

I seek Allaah's protection from Shaytaan the Accursed

In the name of Allaah, the Most Compassionate, the Most Merciful.

67. "When Moosa υ said to his people, "Verily Allaah commands you to slaughter a bull." They said, "Are you joking with us?" He replied, "I ask Allaah to protect me from becoming one of the ignorant ones."

68. They said, "Call to your Rabb to explain to us what type of bull it should be." He said, "Indeed, Allaah says that it must be a bull that is neither old nor young, but aged between the two. So do as you are commanded."

69. They said, "Call to your Rabb to explain to us what colour it should be." He said, "Allaah says that it should be a bright yellow bull which pleases those who look at him."

70. They said, "Call to your Rabb to explain to us exactly what type of bull it should be because all bulls appear the same to us. Then, if Allaah wills, we will definitely be rightly guided."

71. Moosa υ said, "Allaah says that it must be a bull that is neither trained to plough the soil nor to water the fields, and which is healthy without any faults." They said, "Now you have brought the truth." So they slaughtered it although they did not want to.

In these five verses of Surah Baqarah while mentioning the accounts of the Bani Israeel, one very important incident is being discussed. Before this in verses 63 to 66 a great transgression and sin, defiance and disobedience was mentioned that even after having taken a firm oath they went against it and defied the sanctity of Saturday, the reverence and veneration of which had been made compulsory upon them. In these verses other vile and wicked acts of the Bani Israeel while being discussed are being dejected. Gently and persuasively the future generations are being prohibited from such behaviour so that they may fear Allaah and not adopt the path of Shaytaan.

Allaah Ta'ala says,

“When Moosa υ said to his people, “Verily Allaah commands you to slaughter a bull.” They said, “Are you joking with us?” He replied, “I ask Allaah to protect me from becoming one of the ignorant ones.”

<u>Explanation</u>:

‘Li qoumihi’- the ‘ha’ is referring to Hadhrat Moosa υ, meaning that Hadhrat Moosa υ said to his people.

‘Ya’murukum’- ‘Amara Ya’muru Amrun’ from ‘Nasara Yansuru’ which means to order another to do something.
‘Tadhbahu’ this is from ‘Fataha Yaftahu’ which means to slaughter. It is derived from the root word ‘Dhabhun’ or ‘Dhabaahun’.

‘Baqarah’ this is ‘Ism Jaamid’ and means cow. The masculine of this i.e. bull is ‘Thour’ in Arabic.

‘Atatakhidhuna’ the ‘Hamza’ is to denote a question meaning “Are You joking with us?”

‘Tatakhidh’ ‘Itakhadha Yatakhidhu Itikhaadhan’ this is from ‘ifti’aal’ which means to make.

‘Huzuwa’ this was actually ‘Ha-za-aa Yahzaoo hazoon or Huzuuoon’ it was shortened and became Huzuwa which is ‘Masdar Simaai’.

‘Aoodhu’ this is first person. Which is derived from ‘Aadha Yaoodhu Oudhan’ which has already been discussed in the lesson of Aoodhu.

‘Jaahileen’ is ‘Ism Faail’ the plural of ‘Jaahil’. To act contrary to what one is ordered to do is called ‘Jahal’. **The literal meaning of ‘Jahal’ is that one acts contrary and opposite to that which he is ordered to.**

Hadhrat Moosa υ conveyed the order which he had received from Allaah Ta’ala, saying to his nation that Allaah Ta’ala has ordered you to slaughter a bull. The Bani Israeel replied, “Are you joking with us? In reply Hadhrat Moosa υ said, ”I ask Allaah to protect me from becoming one of the ignorant ones.” **meaning to jock and mock in any way at the laws of Allaah Ta’ala is the lowest form of ignorance which can never be perpetrated by any Nabi.** The story of the slaughtering of the bull is mentioned in these five verses and this story is associated with the subsequent verses in which a third transgression and insolence is mentioned in which an innocent person was murdered and they were in search of his killer. It was in this regard that they received the order to slaughter a bull via Hadhrat Moosa υ.

“Bull” is general, meaning any bull. It is a well known law of Arabic Grammar that if ‘Alif Laam’ comes on a word then it becomes specific and is known as ‘Ism Ma’arifah’. If ‘Alif Laam’ does not appear on a word then it is general. Here the word bull did not appear with ‘Alif Laam’ but is ‘Ism Nakirah’ (General) meaning any random bull. They were ordered to purchase or obtain any bull and slaughter it. Allaah Ta’ala did not decree that it should be a specific bull, this type with these exact qualities but due to their vile and evasive nature they continuously asked Hadhrat Moosa υ strange and outlandish questions that what type of bull is it? What colour should it be? etc, the details of which have been mentioned in the verses that follow.

A bull is called ‘Baqarah’ in Arabic, which is singular and the plural is ‘Al-Baqaar’. Scholars of the Arabic language say that the verb ‘Baqara Yabquru’ means to rip or cleave something.[1] Another meaning is to open, widen and to spread out.[1]

When a plough is tied to a bull and it begins to move then in ploughing it rips and cleaves the soil, thereafter seed is spread out over the soil. This is why a bull is known as ‘Baqarah’ in Arabic.

A bull is that creation of Allaah Ta’ala which was created for the benefit of man. It is an extremely valuable animal in which Allaah has kept many benefits for man, it’s pure, white and sweet milk is consumed by all and it is from this very milk that yogurt and curd is made. The meat of this animal is also eaten yet man still remains ungrateful to his Rabb who has placed the creation in the servitude of man.

‘Sayyidish Shuhadaa’ Hadhrat Hamza τ

Whenever I come across the meaning of a word for the first time, then many Ahaadeeth, narratives and incidents come to mind, for example the word ‘Baqarah’ when I learnt that the meaning of its verb is to rip or cleave open, my mind immediately thought of that Revered individual whose stomach was ripped and cleaved open in the path of Allaah **and whose body had been cut into eleven pieces.** It was the Uncle of Rasulullaah, Sayyidina Hamza bin Abdul Muttalib τ whose condition was such that in the Battle of Uhud his stomach was ripped open. A narration in ‘Musnad Imaam Ahmed’ from Hadhrat Abdullaah bin Mas’ood τ mentions, “When Hamza’s stomach was ripped open…”[2]

He is that very same honoured individual who was granted the title of ‘Sayyidish Shuhadaa’ (Leader of the martyrs) by Rasulullaah ρ. Those who read the books of unreliable historians and even the vast majority of the ‘Ahle Sunnat wal Jamaat’ are ignorant of the fact that ‘Sayyidish Shuhadaa’ is Hadhrat Hamza bin Abdul Muttalib τ. **Liars and deceivers who have written history have given**

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[1] ‘Al-Munjad’ page 95

[2] ‘Musnad Imaam Ahmed bin Hanbal’ volume 6 , researched by Ahmed Muhammed Shaakir Hadeeth: 4414

the title of 'Sayyidish Shuhadaa' to Hadhrat Hussein bin Ali τ. There is no doubt that both were martyred but Rasulullaah ρ did not give the title of 'Sayyidish Shuhadaa' to either Hadhrat Hussein τ or to his father Hadhrat Ali τ but to his uncle, Hadhrat Hamza τ.

Imaam Haakim (A.R) in his 'Mustadrak' and Imaam Tabraani (A.R) in "Mu'jam Kabeer' have both narrated the saying of Rasulullaah ρ, **"The leader of the martyrs on the day of Reckoning will be Hamza."[1]** Imaam Haakim (A.R) has narrated this Hadeeth from another chain as well wherein it has also been mentioned that Hamza bin Abdul Muttalib is the leader of the martyrs.

It was Hadhrat Hamza τ whose stomach was ripped and cleaved open and whose body was cut into eleven pieces which was later collected and Salaatul Janaazah read upon him. **In a narration of 'Musnad Imaam Ahmed' the narrator being Hadhrat Abdullaah bin Mas'ood τ, one learns that 'Sayyidish Shuhadaa' Hadhrat Hamza's τ janaazah was read seventy times[2].** His Salaatul Janaazah was performed in this manner, in the Battle of Uhud, seventy Sahabah ψ were martyred, first Hadhrat Hamza τ was brought and his Salaatul Janaazah was performed. His body was then left as is and the body of one Sahabi at a time was placed next to Hadhrat Hamza τ then the Salaatul Janaazah was performed for both of them. Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ had performed the Salaatul Janaazah on his uncle seventy times.[3]

<u>Bravery of Hadhrat Ume Sulaim τ</u>

It has been narrated in 'Sahee Muslim' regarding Hadhrat Anas bin Maalik's τ mother, Hadhrat Ume Sulaim τ (whose real name is Umaisa binte Milhaan), that on the battle of Hunain she purchased a dagger which she kept with her the entire time. When her husband Hadhrat Abu Talha τ saw this he said to Rasulullaah ρ, "My wife has a dagger with her, ask her for what reason she has kept it." Rasulullaah ρ asked her, "Why have you kept a dagger with you?" Hadhrat Ume Sulaim τ replied, "I have bought this dagger and kept it with me so that if any disbeliever comes close to me I will rip his stomach open."

When Rasulullaah ρ heard this he smiled on seeing what a brave woman Hadhrat Ume Sulaim τ was that she had kept a dagger with her with the intention that if any disbeliever were to come near her she would rip his stomach open.[4]

In this Hadeeth as well I found the word 'Baqartu' which was used with the meaning to rip or cleave.

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[1] 'Mustadrak Haakim' Kitaabul Jihaad, the story regarding the martyrdom Hamza
[2] 'Musnad Imaam Ahmed' volume 6, researched by Ahmed Muhammed Shaakir Hadeeth: 4414
[3] 'Muslim' Kitaabul Jihaad was Seeyar, chapter regarding women fighting with the men.
[4] 'Sahee Muslim' Kitaabul Jihaad was Seeyar, chapter regarding women fighting with the men.

Sayyidina Muhammed Baaqir (A.R)

Another meaning for 'Baqara Yabquru', as mentioned previously, is to open, widen and to spread out. I also found an example in this regard that Sayyidina Zainul Aabideen's (A.R) son's name was Muhammed, however he is better known as Muhammed 'Baaqir'. He was known as 'Baaqir' because he spent his entire life spreading his knowledge, imparting it to the servants of Allaah and making it common. It was because of this that he was known as 'Baaqir'. His common name was Abu Ja'far. His entire lineage is as follows, Abu Ja'far Muhammed Baaqir bin Ali Zainul Aabideen bin Hussein bin Ali bin Abi Taalib τ.

The dream of the king of Egypt

We were discussing the cow and in this regard another point comes to find, that what does it mean to see a cow in a dream? In Quraan and Hadeeth seeing a cow in a dream has been mentioned. In the sixth Ruku of Surah Yusuf we learn that the King of Egypt, one night saw a dream in which seven large, healthy and well nourished cows were being eaten by seven weak and frail cows. He also saw that seven ears of corn were dry and another seven were green and lush. The king was perplexed. The king informed his ministers of his dream and asked them to interpret it for him. His ministers replied that it was a meaningless dream, only a nightmare, and a vision of one's fears. One person however said to the king, "That devout, pious and Allaah-fearing man you have imprisoned interprets dreams correctly. This was Hadhrat Yusuf υ and he was asked to interpret the dream in this manner, "O Yusuf! O most truthful! Inform us…"[1] The manner of the speaker tell us that the one asking for the interpretation firmly believed that Hadhrat Yusuf υ speaks the truth and does not lie, which is why he asked Hadhrat Yusuf υ to interpret the dream. Nevertheless Hadhrat Yusuf υ was asked to interpret the dream and he gave this interpretation, that in the first seven years their will be much rainfall and the crops will prosper thereafter there will be seven years of drought and poverty.

Types of dreams and Rasulullaah ρ valuable advice

With regards to dreams we should always remember that whatever a person sees while he is asleep is of three types. **Rasulullaah ρ said, "Dreams are of three types, a true dream which is a glad tiding from Allaah. Another type of dream which comes from Shaytaan only to scare you and the third which is just the reflection of a person's subconscious.**"[2] The dream of a true Mu'min is undoubtedly a glad tiding from Allaah Ta'ala which is why Rasulullaah ρ said that as the Day of Reckoning will draw closer a believer will begin to have

[1] Surah Yusuf verse 43 - 49
[2] 'Sahee Bukhaari' Ta'abeer Baabul Qaid fil Manaam, 'Muslim' Ruayah Baab 42, 'Abu Dawood' Kitaabul Adab, Baabu maa jaa fir Ruayah

true dreams. Rasulullaah ρ has said that a Mu'mins dream is the forty fifth shares of Nabuwwat and in some narrations the forty sixth.[1]

Dreams are of three types; one is from Allaah and is a glad tiding. The second is from Shaytaan and is to scare and frighten one. The third is that whatever a person does in the day he sees in his dreams at night. If a person happens to see a bad dream then Rasulullaah ρ has advised, "If a person happens to see a dream that he dislikes then he should wake, read Salaah and not inform anyone of what he has seen."[2]

Similarly if a person has a nightmare then he should spit three times on his left and read 'Tauwuth' just as it is mentioned in a Hadeeth narrated in both Bukhaari and Muslim. Rasulullaah ρ has said, "If anyone of you have a nightmare then he should spit three times on his left and seek Allaah's protection from its evil."[3]

It has been mentioned in a narration of 'Ibn Maajah' that if anyone has a nightmare he should spit three times on his left, seek Allaah's protection from the evil of that dream and ask Allaah for the good of that dream.[4]

In one narration of 'Sahee Bukhaari' this advice of Rasulullaah ρ has been mentioned, "If any of you see a good dream then be thankful to Allaah as this is from Him and he may inform others of it. If one sees a bad dream then it is from Shaytaan therefore seek Allaah's protection from Shaytaan and do not inform others of your dream."[5]

A narration from Rasulullaah is mentioned in 'Sahee Muslim' that after one sees a bad dream, he should change his sleeping position as well. From all these Ahaadeeth one learns;

1) Change position

2) Spit three times on the left side

3) Stand and read Salaah

4) Make Dua

5) Ask Allaah Ta'ala for good and seek protection from the evil of Shaytaan

6) Do not inform anyone of the bad dream

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[1] 'Tirmidhi'
[2] As above
[3] As above
[4] 'Ibn Maajah' Ta'abeer Ruyah, chapter regarding seeing a dream that one dislikes.
[5] 'Bukhaari' Ta'abeer, chapter regarding seeing a dream that one dislikes.

Rasulullaah's ρ dream

It has been narrated in 'Bukhaari' and 'Muslim' that on one occasion Rasulullaah ρ informed the Sahabah ψ about a lengthy dream that Rasulullaah ρ had. Rasulullaah ρ also said, "I saw a cow in the dream and Allaah is the doer of all good."[1] Imaam Nawawi (A.R), the commentator of 'Muslim', under his commentary of this Hadeeth mentions that in some books of Hadeeth the word slaughter comes along with cow, meaning I saw a cow being slaughtered in the dream."[2] Thereafter Rasulullaah's ρ interpretation of the dream was that this referred to those believers who were martyred at Uhud.

From the words of the Hadeeth, "Allaah is the doer of all good", one learns that this Hadeeth was good and a glad tiding, so as to say that to see a cow in a dream is a sign of good and benefit. Imaam Muhammed bin Sireen (A.R) a famous Taabie who passed away in 110 A.H, ten days after Hadhrat Hasan Basri (A.R) was an expert in the interpretation of dreams. In this field Allaah had blessed him with abundant knowledge and insight. His book entitled 'Ta'abeer Ru'yaa' (Interpretation of dreams) is also famous. **He writes in this book that if any person sees a cow in a dream then it is a sign of good and benefit. If the cow is strong and healthy then it is a sign of greater good and benefit whereas if it is unhealthy and weak then seek its bounty and Allaah's mercy.**

An interesting story

In 'Sahee Bukhaari' I have found a story relating to a cow, Hadhrat Abu Hurairah τ is the narrator of this Hadeeth. He narrates, "On one occasion after Rasulullaah ρ had completed Salaatul Fajr, Rasulullaah ρ turned to us and said, "Once among the Bani Israeel there was person who was moving his cow along, he then climbed upon it and began to hit it. Allaah Ta'ala then gave the cow the ability to speak who then said, "I was not created so that you may mount upon me and hit me as well, I was created for farming and to plough the lands. When people heard this they were astonished and said, Subhanallaah! Can a cow speak?" Rasulullaah ρ replied, "Indeed I have firm faith that a cow had spoken and through the power of Allaah a cow can speak. If Abu Bakr and Umar were present and they heard what I had said they too would have had firm faith that it had spoken." Hadhrat Abu Hurairah τ explains that Hadhrat Abu Bakr τ and Hadhrat Umar τ were both not present at that moment, however Rasulullaah ρ in mentioning their virtues and excellent qualities said that just as I have firm faith as soon as Hadhrat Abu Bakr and Hadhrat Umar would of heard this they would have expressed their firm faith in it as well.

The exact wording of the Hadeeth is as follows:

[1] 'Bukhaari' Kitaabul Manaakib, chapter regarding the signs of Nabuwwat
[2] 'Sharah Muslim' of Imaam Nawawi, Kitaabur Ru'yaa

“One person was going along with his cow and then mounted it. The cow turned to him and began to speak. The cow said, “I was not created for this, I was created for farming.” In astonishment everyone exclaimed “Subhanallaah!” **Rasulullaah ρ replied, “I have faith in this and so does Abu Bakr and Umar bin Khattaab.”**[1]

One Hadeeth regarding the virtue of Jumu’ah

In one narration regarding the virtue of Juma’ah there is also mention of a cow, which is narrated in ‘Bukhaari’ and ‘Muslim’. It is mentioned under the chapter of the virtues of Juma’ah and Hadhrat Abu Hurairah τ is the narrator of this Hadeeth. He says, “When it is Friday, the angels stand at each door of the Masjid writing the names of each person that enters one after the other. When the Imaam sits to perform the Khutbah (Sermon) they close their books and listen to the Khutbah. The one who came first to the Masjid is like the one who has sacrificed a camel. **The one who comes after him is like the one who sacrifices a cow.** The next to come is like the one who sacrifices a sheep, the one who comes after him is like he who sacrifices a chicken and the one after that is like the one who donates an egg.”[2]

From this Hadeeth one learns that the one who comes second to the Masjid on the Friday is like the one who sacrifices a cow and the one who sacrifices a cow for Allaah’s pleasure receives a great reward.

Slaughtering of a cow

As far as slaughtering and sacrificing a cow is concerned one learns from Hadeeth **that seven people may have shares in a cow or camel,** meaning that one camel or one cow will may be sacrificed on behalf of seven people. There is a Hadeeth in ‘Sahee Muslim’, Hadhrat Jaabir τ narrates, “We sacrificed with Rasulullaah ρ in the year of Hudaibiyah one camel for seven people and one cow for seven people.”[3]

Rasulullaah ρ himself slaughtered a cow on behalf of his wives. Hadhrat Jaabir τ says regarding Umul Mu’mineen Hadhrat Aisha τ, in ‘Sahee Muslim’, that Rasulullaah ρ sacrificed an animal on behalf of Umul Mu’mineen Hadhrat Aisha τ on the day of sacrifice. “Rasulullaah ρ sacrificed a cow on Hadhrat Aisha’s τ behalf on the day of sacrifice.”[4]

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[1] ‘Bukhaari’ Kitaabul Manaakib, chapter on the virtues of Abu Bakr, ‘Muslim’ with a slight difference in wording.
[2] ‘Bukhaari’ Kitaabul Jumu’ah, under the virtues of Jumu’ah,, ‘Muslim’ Kitaabul Jumu’ah, under the virtues of coming early for Jumu’ah.
[3] ‘Sahee Muslim’ Kitaabul Hajj the chapter on the permissibility of sharing in a sacrifice and the shares of a camel or cow is for seven.
[4] As above

In 'Sahee Muslim' this Hadeeth of Hadhrat Jaabir τ is also mentioned, "Rasulullaah ρ sacrificed a cow on behalf of his wives on the day of sacrifice."[1]

Zakaat on a cow

It is an accepted fact that Allaah Ta'ala has made Zakaat obligatory on those who have a stipulated portion of gold, silver or cash, which is one of the fundamental pillars of Islaam. There is a very severe chastisement mentioned in Quraan and Hadeeth for not paying Zakaat. Just as Zakaat has been made obligatory on one's gold, silver and other items of sale it has been made obligatory on animals as well, i.e. Zakaat has also been made obligatory on camels, goats, sheep and cattle. Those people who rear these animals, Allaah Ta'ala has granted them herds of sheep and cattle, if they have that amount of animals on which Zakaat becomes obligatory and still they do not pay their Zakaat then a severe chastisement has been mentioned for them. A Hadeeth narrated in both 'Bukhaari' and 'Muslim' mentions those people who rear cattle, sheep, etc and do not fulfil Allaah's right in them, will be made to lie on an open field on the Day of Reckoning. The animals that they reared will be granted horns by the command of Allaah with which they will gouge and stab him and with their hoofs, they will trample upon him. After one group finishes punishing him another will be brought, when they finish the first group will return and like this it will continue. This punishment will be given to him on that day when a day will be equal to fifty thousand years.

"He who does not fulfil what is due on his goats and sheep will be made to lie on an open field. All his animals will then be brought none of which will be without horns or have twisted and broken horns. They will gouge him with their horns and trample over him, when the first group will leave another will replace them. He will receive this punishment on that day when one day is equal to fifty thousand years."[2]

'Aqsaa' refers to that animal whose horns are not twisted, i.e. if it had twisted horns in this world on the Day of Reckoning it will be given straight strong horns with which it will gouge that person who does not pay his Zakaat.

'Jalhaa' refers to that sheep or cow which does not have any horns.

'Athbaa' refers to that sheep or cow whose horns are broken, i.e. they will be such sheep and cows whose horns will not be twisted nor will any be without horns nor will any of their horns be broken.

He will be made to lie on the ground and the ground will be flattened and prepared.

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[1] As above

[2] 'Sahee Muslim' Kitaabuz Zakaat, the chapter on the sin of not paying Zakaat

‘Bathhaa’ refers to that platform or ground which is specifically prepared for a prisoner or one who is going to be punished.

Authority of harsh leaders

Where the horns and hoofs of a cow are mentioned I found another Hadeeth regarding the tail of the cow. Imaam Muslim has recorded the Hadeeth and it has been narrated by Hadhrat Abu Hurairah τ, it mentions those whips that are like the tails of cows.

Rasulullaah ρ said, “Two groups are destined for Jahannam whom I have not yet seen.”[1]

Muhadditheen and Ulama Kiraam explain this to mean that these two groups were not present in the time of Rasulullaah ρ but will come later in the Ummat and people will see them. Because these two groups were not present in Rasulullaah’s ρ time he said “I have not yet seen.” Rasulullaah ρ also said regarding his era, “The best of eras is my era then that to follow, then that to follow.”

Regarding the first group Rasulullaah ρ said, ”One group who carry whips like the tails of cows with which they lash people.”

Ulama say this is referring to those people who are the leaders or influential people of a particular area and abuse the poor, weak and destitute. We learn that whoever lifts his hand on the weak, abuses them and physically harms them will go to Jahannam.

Nudity even when wearing clothing

Regarding the second group Rasulullaah ρ said, “Those women who appear naked even after wearing clothes, attracting men and they themselves attracted to them and their hair will be like the humps of camels. They will not enter Jannat nor perceive its fragrance even though its fragrance can be perceived from such and such a distance.”[2]

Those women who wear clothes and are still naked, meaning there clothes are so thin that the body is still visible or their clothes are so tight and close-fitting that the shape of the body is distinct. She wears clothes in this manner that her entire body is noticeable such that to call it clothes is a disgrace to clothing itself. She herself is doing sin as well as calling others to commit sin and vice. The style of her hair also says that she is conforming to the way of the disbelievers when

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[1] ‘Sahee Muslim’ Kitaabul Libaas was Sunnat , chapter on exposure and nudity of women
[2] As above

this type of conformity is Kufr (Disbelief). These women in addition to not entering Jannat Rasulullaah ρ has said that the fragrance of Jannat is Haraam for them even though one will be able to perceive its fragrance from far away. In some Ahaadeeth Rasulullaah ρ has said that the fragrance of Jannat can be perceived from a distance five hundred years away. Jannat is also Haraam on those women who wear shameless clothing where the neck of the shirt or blouse is open or wear short sleeves that are tight as well which make her body noticeable even those women who in their conformity to the west, style their hair in a similar fashion as seen in movies and magazines.

I mentioned this Hadeeth because of the words “Tails of cows” which was related to our topic. So this was a short discussion with regards to the word ‘Baqarah’ which was mentioned in the light of Quraan and Hadeeth.

The wisdom behind slaughtering a bull

Before this I mentioned that Hadhrat Moosa υ ordered his people to slaughter a bull, this order was general i.e. take any bull and slaughter it. However it was because of their vile and evasive nature that they kept delaying the matter asking, “What type of bull is it? What colour is it?” etc. They also accused Hadhrat Moosa υ saying, “This order you are giving to slaughter a bull, is it really an order from Allaah Ta’ala or are you joking with us? How is it possible for Allaah to order us to slaughter a cow? **Ulama have mentioned among the wisdoms behind this order to slaughter a bull was that previously they had made the calf of this very animal their god, worshipping it, committing a heinous and evil sin such as Shirk.** They also asked their Nabi, “Make for us a god like how they have gods.”[1]

Love, reverence as well as regarding it as a deity and helper was still to an extent within them, that is why they found it extremely difficult to slaughter a bull. This is why they were specifically ordered to slaughter a bull so that its dependence and weakness may be apparent and its worthiness of being a deity removed from the mind. Like this the roots of Shirk will be cut and the understanding of Tauheed instilled in the mind. To slaughter a bull was difficult for them so instead of completely denying it they chose to scheme and find some loop hole asking strange and eccentric things, the purpose of which was just to show that they do not want to slaughter it but Allaah has ordered it so we will have to do it.

Joking is contrary to the rank of Nabuwwat

“Are you joking with us?” The Bani Israeel (Jews) said to Hadhrat Moosa υ are you joking with us. Since it is against the rank of a Nabi of Allaah Ta’ala to joke with any nation they asked enquiringly are you joking with us or has Allaah Ta’ala really ordered us to slaughter a bull. Hadhrat Moosa υ also replied in a way that

[1] Surah A’raaf verse 138

is only befitting for a Nabi saying that I am the Nabi of Allaah and **Allaah does not permit that his Nabi should joke or laugh with anyone regarding the tenets of Shariaat and Deen.** I seek Allaah's protection that I become among the ignorant ones.

It has already been mentioned previously regarding the words 'Jahul' that its literal meaning is, 'To act contrary to what one is ordered to do'. Undoubtedly it is totally against the rank of a Nabi that he orders his nation to do something which Allaah has not ordered or to abandon the order of Allaah and order something else in its place. This is why Hadhrat Moosa υ openly said that I am the Nabi of Allaah and it is contrary to the rank of Nabuwwat to do such an unbecoming act. I seek Allaah's protection from perpetrating such acts as the ignorant ones. "I ask Allaah to protect me from becoming one of the ignorant ones." The last portion of this verse at least proves **that indeed that person is ignorant, foolish and idiotic who jokes regarding any aspect of Deen, makes fun of Deen or says and thinks of something as a joke in Deen.** When laughter and joking has been mentioned in this verse we should ponder over its place in Shariaat, what conditions, rules and etiquettes are exceptionally important to follow in this regard.

<u>Three types of joking</u>

Generally there are three types of joking, to understand the difference between them is essential.

1) **To joke with someone out of light heartedness** or cheerfulness according to the stipulated principles, rules, restrictions and etiquettes of Shariaat is not only permissible but at times necessary as well. **This is called 'Mazaah' in Arabic and 'Mazaaq' in Urdu.**

2) **To poke fun at any person, nation, order or regulation is called 'Istihzaa';** it is also called mockery and ridicule. This is not only impermissible but also a major sin which has been severely chastised in Quraan and Hadeeth.

3) **To laugh after joking or to even laugh on seeing, hearing or thinking about something that has etiquette.** The regulation of Shariaat is that a person should smile or grin but loud bursts of laughter and to laugh with the mouth wide open have been prohibited.

<u>Permissible forms of joking</u>

As far as light heartedness and cheerfulness is concerned it is permissible if done within the boundaries of Shariaat as it creates love in the heart. Just as giving someone a gift, visiting another, inviting and accepting an invitation all create love likewise to joke light heartedly with another is also a means of strengthening relationships and creating love.

The conduct of Rasulullaah ρ has been proven through authentic Ahaadeeth that Rasulullaah ρ would generally joke with his blessed wives specifically with Hadhrat Aisha τ. In the same manner it has been proven that Rasulullaah ρ would joke with some of the Sahabah ψ as well. **However one should keep in mind that there are certain conditions, rules, regulations and etiquettes which have to be observed.** If they will not be observed then this joking will no longer be light heartedness but will fall under 'Istihzaa' and ridicule which is a major sin and causes harm to another.

This is an accepted fact which psychologists and Ulama have also acknowledged; they have written in their books that happiness and sadness have an astounding effect on a person the results of which become apparent on his face. Shariaat has placed certain restrictions in both these instances; if they are followed then a person will be rewarded for whatever he does in times of happiness and sadness. If these restrictions will not be followed then not only will sadness be a means of pain but punishment as well, his happiness could also be a cause of Allaah's anger. Islaam is an inherent Deen-religion which has accommodated for all the needs of man. Islaam has not only permitted man to live a happy amusing life but has advised and recommended it as well. The difference between Muslims and others is that we do everything within the light of Quraan and Hadeeth whereas others do not even bother about what there religion desires from them in such circumstances.

The Islaamic measure of happiness and sadness

I do not know with what measure people, in this world, make decision in their happiness and sadness. However we find the advice of Rasulullaah ρ with regards to both in the treasures of Hadeeth. **Rasulullaah ρ said, "When your wrongs upset you and your good pleases you then you are a Mu'min."[1]**

Instead of seeking a ruling from others with regards to yourself, decide in your heart, do a little soul searching, if you feel ashamed and sad after committing a sin or happy on doing a good deed then know you are a Mu'min, you are among those with Imaan and Imaan is still in your heart. This is not the ruling of a Mufti but the ruling of the Master Hadhrat Muhammed ρ. This is the yardstick for Imaan which Rasulullaah ρ mentioned in this Hadeeth. One also learns that this is the real yardstick for happiness and sadness, to be happy after doing good and sadness on perpetrating a sin is genuine happiness and sadness.

The conduct of Rasulullaah ρ when laughing

As far as laughter is concerned we have already mentioned one etiquette when laughing that loud bursts of laughter and to laugh with the mouth wide open have

[1] 'Musnad Imaam Ahmed' Hadeeth of Abu Umaamah Baahili

been prohibited. Hadhrat Jaabir τ narrates that whenever Rasulullaah ρ would laugh he would smile, **“He would not laugh but smile.”**[1] This Hadeeth can be found in ‘Mustadrak Haakim’ and ‘Shamaail Tirmidhi’. There is a Hadeeth in ‘Bukhaari’ and ‘Muslim’, **Umul Mu’mineen Hadhrat Aisha τ narrates, “In his entire lifetime I never saw Rasulullaah ρ laughing uncontrollably instead whenever he was happy or wished to laugh he would smile.”**[2]

Smiling

Regarding the conduct of Rasulullaah ρ there is a Hadeeth in ‘Tirmidhi’, **Hadhrat Abdullaah bin Haarith τ narrates, “I never saw anyone smiling more then Rasulullaah ρ.”** This is to say that Rasulullaah’s ρ face used to be perpetually radiant and would always converse with others smiling. To scowl, grimace, frown and to pull a face when meeting someone is not liked or desired, as is the habit of some unfortunate individuals that whenever they meet their friends then their faces are so pulled up as if misfortune is raining down on them. They are indeed unfortunate who do not meet their Muslim brothers with a happy face. In an authentic Hadeeth, **Rasulullaah ρ has said that to meet your Muslim brother with a happy and smiling face is a virtue and charity.**[3] If you make your face unpleasant then it will harm only you, this is not the way in which a Muslim behaves.

Laugh less

One should bear one more thing in mind with regards to laughter, that excessive laughter is disliked, in fact Rasulullaah ρ has forbade it. In ‘Sahee Bukhaari’ and others books of Hadeeth it has been narrated that **Rasulullaah ρ said, "If you knew what I know then you would of laughed less and cried more.”**[4] Meaning that if you knew of the realities of death and after death which I know then your laughter would have been less or not at all.

Five pertinent advices

Imaam Tirmidhi (A.R) has narrated one Hadeeth in his ‘Sunan’ from Hadhrat Abu Hurairah τ, “One day Rasulullaah ρ addressed us saying, “Who will grab on to what I am saying and practice upon it or teach it to one who will practice upon it?” I replied, “I will O Rasulullaah.” He then grabbed my hand and advised on five things, Safeguard yourself from the forbidden and you will become the most

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[1] ‘Shamaail Tirmidhi’ chapter regarding the laughter of Rasulullaah ρ
[2] ‘Bukhaari’ Kitaabul Adab, chapter on smiling and laughter
[3] ‘Tirmidhi’ chapter on virtue and reconciliation, chapter on what has been mentioned regarding a cheerful and merry face
[4] ‘Tirmidhi’ chapters on Zuhd (abstinence) chapter with regards to “If you knew what I know, you would laugh less”

pious among people, be satisfied with what Allaah has granted and you will be the most content among people, be good to your neighbour and you will be a Mu'min, desire for others what you desire for yourself and you will be a Muslim, **do not laugh excessively as excessive laughter kills the heart."[1]**

Rasulullaah ρ wished to inform them of these five things but in order to create enthusiasm in the listeners and get their full attention first asked who will learn these few things and practice upon it or teach it to others who will want to practice upon it. When Hadhrat Abu Hurairah τ volunteered, the bastion of mercy Rasulullaah ρ took his hand and taught him five things. The first point Rasulullaah ρ mentioned was to safeguard oneself form those things which are forbidden and major sins, then one will be included among those who perform excessive worship. An Aabid (Ardent worshipper), Zaahid (Ascetic) and pious person according to Allaah is, he who safeguards himself from forbidden acts and major sins. Muhadditheen have included major sins under 'Mahaarim' (Forbidden acts) as well.

The second point Rasulullaah ρ mentioned was that one should be pleased with whatever decision Allaah has made with regards to one's Rizq (Sustenance), children, property, health, prosperity, honour and respect, then one will gain contentment and peace of mind. A content person is one who is independent of everyone, if you desire that your heart be filled with independence and to become content then be satisfied with whatever Allaah has granted you, be thankful in all conditions, do not be envious of anyone else and do not desire anything in such a way that will weaken ones faith or practice. Be pleased with Allaah's decreed distribution at all times, however it has been narrated in an authentic Hadeeth that the only thing that can change one's fate is duaa, "Nothing can change Allaah's decree except Dua."[2]

This is why our pious predecessors advised to make this Dua (Supplication), "O Allaah whatever you have destined or decreed for me is the best but grant me mercy and ease in whatever is in my fate, such ease and mercy which is fitting with your high and magnificent position." Our pious predecessors say that Allaah Ta'ala grants special help to the one who makes this Dua abundantly.

The third point Rasulullaah ρ mentioned was that if a person keeps good relations with his neighbours then he will become a Mu'min, his Imaan will be strengthened and perfected, that is, to say having good relations with one's neighbours is a condition of Imaan.

The fourth point mentioned by Rasulullaah ρ was that in order to become a true and perfect Muslim one has to desire for his brother what he desires for himself.

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[1] 'Tirmidhi' chapters on Zuhd (abstinence) chapter regarding "He, who will safeguard himself from the forbidden, will become the most pious among people." 'Musnad Imaam Ahmed' in the Musnad of Abu Hurairah with a slight variation in wording
[2] 'Mishkaatul Masaabeeh' Kitaabul Da'awaat

The fifth point mentioned by Rasulullaah ρ was do not laugh excessively as excessive laughter kills the heart, therefore refrain from laughing excessively. These were the five advices Rasulullaah ρ gave to Hadhrat Abu Hurairah τ. The first point that was mentioned was that if you want to become the most pious among people then safeguard yourself from forbidden things, forbidden acts and forbidden speech. In light of this it was also mentioned that one should safeguard himself from indulging in major sins. There are many things which the Quraan and Hadeeth have strictly forbade and stressed on safeguarding oneself from.

Nine major sins

In Surah An'aam nine things were said to be strictly forbidden,

151- "Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. That you do not ascribe any partner to Him and that you be kind towards your parents. That you do not kill your children for fear of poverty. We provide for you and for them as well. And that you do not draw near to immoral acts that may be open and secret. And that you do not murder a soul which Allaah has forbidden except with a right. These are the things which Allaah has commanded you so that you may understand.

152- "And approach the wealth of the orphan only in a favourable manner until he reaches maturity. And give full measure and weight in fairness. We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak even though it be your relative and fulfil the pledge of Allaah. These are the things which Allaah has commanded you so that you may take heed."[1]

In these verses nine things have been made Haraam (Forbidden). The very first thing mentioned is that to make Shirk (Ascribe partners to Allaah) is Haraam. This is the most heinous sin ever to be committed in the entire universe and the greatest injustice perpetrated by mankind for one to ascribe partners to Allaah. There is no greater sin then Shirk regarding which Allaah Ta'ala himself said that he will never forgive Shirk even if He forgives other sins. The second major sin that was forbidden is disobedience to parents which was mentioned in this verse. Thereafter it was stated not to kill your children for fear of poverty; this is Haraam and a major sin. Family planning also falls under this which is not permissible in Islaam.

Family planning- A modern form of killing one's children

[1] Surah An'aam verse 151- 152

The current genocide which is being perpetrated by Muslims under the pretence of family planning is in reality the plot of the Jews and Christians. As the population of the Jews and Christians are getting lesser in sharp contrast to the Muslims whose population is, Allaah-Willing, increasing substantially. They are terrified that if this continues then within a few centuries the Jews and Christians will be in the minority and the Muslims in the majority. They want to lessen the Muslim population in order to keep them in the minority which is why they portray this lush garden, "Less children is a happy home". These and many other slogans are publicized advising people to have fewer children. In order to achieve this aim special bodies are formed and millions are spent. Under Islaamic rule and Islaamic lifestyle there is no room for this, 'Family planning' in reality is killing ones' children and the killing of Muslims. Rasulullaah ρ said that he will be proud due to the large size of his Ummat, like this Rasulullaah ρ advised to have many children so as to increase the Muslim population. The third forbidden act and major sin was mentioned in this verse, to kill one's children for fear of want and poverty, Allaah Ta'ala said, "We Provide for you and for them as well." in another verse Allaah mentioned children first, "We provide for them and for you as well."[1] In the first verse of the twelfth chapter of the Quraan the verse is mentioned, "The responsibility of sustaining every creature on earth rests with Allaah."[2] It is imperative for us to understand this point, it is not us who provide sustenance for our children it is Allaah Ta'ala. The keys to sustenance are in Allaah's hands, "He is the best provider of sustenance"[3]. Whether one has few or many children does not affect ones' sustenance in any way.

Do not even go close to immorality

The third act which was forbidden in this verse is to draw closer to acts of immorality and vice. Islaam did not only forbid immorality but forbade going close to it as well so as to close the door of vice completely and not leave any doubt regarding it. It has been mentioned in the verse, "And that you do not draw near to immoral acts that may be open and secret." Meaning that one should keep afar from all acts of immorality which include music on audio or video, shameless literature, digests, love-stories, novels and fables. Like wise all forms of immoral gatherings, mixed parties where men and women openly mingle, hold hands and talk without any form of Hijaab or veil. These are all forbidden and impermissible. Not only is fornication forbidden but all those things that lead to fornication are forbidden as well. Watching television and movies, singing and listening to music all lead a person to this heinous sin and ultimately he indulges in this lewd act destroying himself. *Allaah forbid*

In this concise verse of the Quraan all forms of immorality have been forbidden whether open or secret, big or small whether it was committed fourteen hundred

[1] Surah Bani Israeel verse 31
[2] Surah hood verse 6
[3] Surah Jumu'ah verse 11

years ago, today using modern devices or even in the future, all forms of shamelessness and immorality have been forbidden.

Some other sins

The fifth forbidden act is to murder an innocent person, it was mentioned "Do not murder a soul which Allaah has forbidden except with a right."

Regarding the sixth act which was forbidden it was said that one should not even go close the wealth of an orphan. To usurp the wealth of an orphan is forbidden and a major sin. In our society there are many families where orphans are abused, their rights not fulfilled and their wealth usurped.

The seventh act which was forbidden was to give false measure and it was said, "And give full measure and weight in fairness." In the opening verses of Surah Mutaffifeen the destruction and ruin of those who give false measure was mentioned,

1- "Destruction be to the cheaters"

2- "…who, when they take measure from mankind, demand in full."

3- "If they measure or weigh for people they reduce."

4- "Do not such people consider that they will be raised…"

5- "…unto an awful day…"

6- "…the day when all mankind will stand before the Rabb of the universe?"[1]

Meaning to deceive and cheat in business is a forbidden act among many forbidden acts.

The eighth forbidden act injustice and prejudice, whenever you asked for something or you are given an opinion over something and you do not act justly, this is a major sin and forbidden, regardless whether it is yourself, your wife, children, parents, brothers, sisters, relatives, friends, those who work under you or even if it is a random person from this Ummat. Likewise whether it is regarding one's business, trade or any other matter in all circumstances it is incumbent upon you to be just. Allaah has ordered you to be fair and just even if it means you have to contradict your parents, relatives or even yourself. Injustice is forbidden in all circumstances.

[1] Surah Mutaffifeen verses 1-6

The ninth act which was forbidden was to break the promise made to Allaah Ta'ala. In the plain of souls all promised to worship Allaah Ta'ala alone and we will call unto Allaah Ta'ala only but this promise was forgotten when he came into this world. This is also a forbidden and a major sin.

Four more forbidden acts

In these two verses of Surah An'aam nine forbidden acts were mentioned. In three other verses of the Quraan four additional things were forbidden, Surah Baqarah verse173, Surah Maa'idah verse 3 and Surah Nahl verse115. The first verse "Allaah has forbidden for you Maytah." Meaning that animal on which Allaah's name was not taken at the time of slaughtering, has died of natural causes or has died because of being injured or having fallen of a cliff is not permissible to eat in Shariaat and is Haraam (forbidden). The second thing mentioned is "blood"; the blood that flows from the animal's body is Haraam (Forbidden). The third thing mentioned, "The meat of pigs", is also Haraam (Forbidden). The fourth thing mentioned, "That which is offered in the name of another besides Allaah." are also Haraam (Forbidden).

Offerings in the names of saints

Whatever is offered in the name of Allaah is Haraam (Forbidden) whether it be items that you eat or that you drink, if it is betroth that this is an offering in a certain persons name, in the path of certain person or the food of certain person then it falls under, "That which is offered in the name of another besides Allaah.", making it Haraam and impermissible to eat.

The order in which the Quraan mentioned those acts which are forbidden is not without wisdom. **Ulama and Mufassireen have said that generally the most heinous sin and vice is mentioned first, that which is lesser then the first is mentioned second, that which is lesser then the second is mentioned third and like this the order continues. Sometimes the order is the entirely the opposite that first the lowest is mentioned then that which is worse and like this the worst and most heinous is mentioned last.**

The two verses in Surah An'aam wherein nine forbidden acts were mentioned has the general order i.e. the most heinous sin is shirk then disobedience of parents then the killing of one's children then immorality, etc. However the order used in Surahs Baqarah, Maa'idah and Nahl is the complete opposite. Four things were mentioned here, first was carrion then flowing blood and then pigs. Thereafter the worst of all Haraam things and the most heinous of all sins was mentioned and that is for anyone to accept anything that has been given as an offering to others besides Allaah Ta'ala. Included in this is all types of offering and sacrifices made for others beside Allaah Ta'ala, for example 'Ghiyaarwe' which people call 'Ghiyaarwe Shareef' (which is an offering given in the name of Abdul Qaadir Jilani- *translator*) as well as those offerings made in the names of

the deceased all of which, big or small, are Haraam (Forbidden). To eat such food or participate in such gatherings is Haraam and among the most heinous of sins. This is what we learn from these three verses of the Quraan. In the verse, 'Ma' is general meaning anything; it does not refer to anything specific. If the verse was "That which is slaughtered taking the name of others." is Haraam then people would say, as some already do, "How can it be Haraam? We took Allaah's name when slaughtering saying 'Bismillaahi Allaahu Akbar'." This is why the Quraan said, "That which is offered in the name of another besides Allaah."

The word 'Uhillah' is derived from the root word 'Ihlaal' which means to call out or make known.[1] So the verse means that everything that has been made known in the names of others besides Allaah is Haraam, sheep, cows, meat, anything to eat or drink which was made as an offering to a certain saint or certain person. So the verse means that everything that has been made known in the names of others besides Allaah is Haraam. Sheep, cows, meat, anything to eat or drink which was made as an offering to a certain saint or certain person is Haraam. Regardless of whether 'Bismillaah Allaahu Akbar' was read at the time of slaughtering or not as this was made as an offering to others besides Allaah and as soon as the offering is made it becomes Haraam. It can never be made Halaal by merely reciting Bismillaah as long as he does not sincerely repent and change the name of his offering. Whatever is cooked under the pretence of 'Ghiyaarwi' is Haraam as names besides Allaah's are taken. **Allaah's name is indeed taken when the animals are slaughtered but because it was made clear that this sheep is for 'Ghowth', this animal is for this certain saint, it is Haraam and will not become Halaal by reciting 'Bismillaah'.** This is the explanation of the verse "That which is offered in the name of another besides Allaah." that whatever has been offered, named or made famous in the name of others beside Allaah is Haraam. Similarly to drink or eat from those stalls which are erected in the name of Hadhrat Hussein τ in the month of Muharram **is also Haraam as it is cooked in the name of others besides Allaah.** Whatever has been prepared in the name of others beside Allaah is Haraam as it falls under "That which is offered in the name of another besides Allaah."

Other forbidden acts

Another forbidden act is mentioned in Surah Baqarah, "Allaah has permitted trade and forbidden interest."[2]

Also among those acts which are forbidden is to hunt in the state of Ihraam, "Prey of the land has been prohibited for you as long as you are in the state of Ihraam."[3]

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[1] 'As-Sihaah' volume 5 page 1852
[2] Surah Baqarah verse 275
[3] Surah Maa'idah verse 96

Also it is Haraam for chaste men and women to marry such habitual sinners such as those men and women who have fornicated and not repented after committing such a heinous sin, as is mentioned in Surah Nur verse 3. So to marry those who commit such acts of immorality is Haraam except if they repent for their sin.

Those thirteen women whom it is Haraam to marry due to family relation have also been mentioned in Surah Nisaa verse 23, among them are the mother, daughter, sister, paternal aunt, maternal aunt, nieces (brothers and sister daughters), etc. These are thirteen relations with whom marriage is forbidden.

Sacrifice upon altars

Those animals that are sacrificed upon the altars of others besides Allaah is also Haraam as has been mentioned in verse 3 of Surah Maa'idah, "What has been slaughtered at the altars." To slaughter an animal where idols are kept, in tombs, altars, graves, temples, where prayers and offerings are made to others besides Allaah is Haraam and to consume the animal that was slaughtered in such places is Haraam as well. If Allaah's name was taken at the time of slaughtering and one reads 'Bismillaahi Allaahu Akbar' then too the animal will still remain Haraam. Hadhrat Anas bin Maalik τ narrates in 'Abu Dawood' that Rasulullaah ρ said, "There is no 'Aqr' in Islaam."[1] Abdur Razaaq writes under the explanation of this Hadeeth, "In the period of ignorance people would sacrifice sheep or cows at the graves of the deceased."[2]

To slaughter a sheep, cow or any animal at the grave or tomb of any person is called 'Aqr', regarding which Rasulullaah ρ said, "There is no 'Aqr' in Islaam." meaning it is not permissible. So whichever animal is slaughtered at a grave, tomb or altar, etc in the light of verse 3 of Surah Maa'idah and this Hadeeth of 'Abu Dawood' it will be Haraam. To slaughter the animal in this manner is Haraam and to eat it is Haraam.

Regarding those things which are Haraam we find this Hadeeth as well, **"Everything that intoxicates is Haraam."[3]** In another Hadeeth it is narrated, whether it intoxicates a little or a lot it is Haraam in both instances, everything that intoxicates is Haraam.

These are a few things which Quraan and Hadeeth have stated to be Haraam. We did not mention every single thing that is Haraam but briefly mentioned those that were really important that it is wrong and Haraam in the light of Quraan and Hadeeth.

The importance of abstaining from Haraam

[1] 'Abu Dawood' Kitaabul Janaaiz chapter on the prohibition of slaughtering at graves
[2] As above
[3] 'Abu Dawood, Kitaabul Ashribah chapter on what has been narrated regarding intoxicants.

It is incumbent on every individual to stay away and keep far from what is Haraam (Forbidden). One can gather its importance from this Hadeeth of Hadhrat Thoubaan τ in 'Baihaqi', he narrates that Rasulullaah ρ said, "I have been informed with regards to certain individuals of my Ummat who will come forward on the Day of Reckoning with good deeds equal to the mountains of Tihamah but all their good deeds will be wasted. These are those people who outwardly appear to be pious and devout but when they are alone and in seclusion they indulge in Haraam and commit major sins for which they will be punished."

Contentment

Previously the Hadeeth of 'Tirmidhi' was mentioned in which Rasulullaah ρ gave Hadhrat Abu Hurairah τ five advices. The first advice that was mentioned was that if one wants to become pious in the true sense of the word then one should refrain from Haraam and major sins. **After that Rasulullaah ρ said, "Be satisfied with what Allaah has granted and you will be the most content among people."** In this regard Imaam Ibn Maajah (A.R) has narrated the Hadeeth of Rasulullaah ρ in Kitaabuz Zuhd (Abstinence), **Rasulullaah ρ said, "That person is successful who has been guided to Islaam, granted sufficient sustenance and is content with it."[1]** meaning that person is successful in this world and the next and he has attained victory, who Allaah has guided, granted sufficient sustenance and is content with whatever Allaah Ta'ala has given him. One learns that contentment is indeed a great virtue.

Three great virtues

Both Imaam Tirmidhi (A.R) and Imaam Ibn Maajah (A.R) have narrated this Hadeeth in their books, Rasulullaah ρ has said, "Whoever among you awakes in this condition that he is in good health, there is peace in his home and he possesses a meal for that day then it is as if the entire world has been given to him."[2]

Three things were mentioned in this Hadeeth, if one has been granted good health and wellbeing, if his body is strong and fit, if there is peace and tranquillity in his home, he lives his life with bliss and safety and he has food for one day then know that you have been granted all the blessings of this world. Who amongst us does not possess food for a day? Good health, peace and tranquillity in the home is indeed a great blessing, there is no greater blessing in this world.
In order to appreciate these blessings go to the hospital and have a look at those who are ill and can no longer walk or move. Have a look at those who do not have any peace or ease in their lives, they have been deprived of a peaceful and tranquil life whether in Palestine or Kashmir, Bosnia or Somalia. Besides having

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[1] 'Ibn Maajah' chapters regarding abstinence under contentment
[2] As above

food for a day we have sufficient to last us a hundred days, we have also sufficient to carry us through many years to come whereas our brothers are dying of starvation. There are those who do not even possess enough for one meal yet we still remain ungrateful even though we have been given the blessings of the entire world. Contentment is to be satisfied with whatever Allaah has given you and be grateful that Allaah Ta'ala has kept you in peace and tranquillity as compared to others. If this is instilled in anyone, Allaah will fill his heart with contentment and will be independent from everyone.

The third and fourth advices that Rasulullaah ρ gave in this Hadeeth was to be good to your neighbour and desire for others what you desire for yourself. **Lastly Rasulullaah ρ said, "Do not laugh excessively as excessive laughter kills the heart."[1]**

Harms of laughter and joking

In the verse of the Quraan, "Are you joking with us?", our discussion was still carrying on regarding the explanation of 'joking'. In this regard the Hadeeth of Hadhrat Abu Hurairah τ in 'Tirmidhi' was related the explanation of which was rather lengthy. The actual reason why this Hadeeth was related was for the last point in this Hadeeth, "Do not laugh excessively as excessive laughter kills the heart." There is an important lesson for us contained here that excessive laughter kills the heart and **when the heart dies then how will anything enter the heart, neither will the verses of the Quraan have an effect and neither any Hadeeth,** which is why Rasulullaah ρ stressed on refraining from laughter and joking.

Rasulullaah's ρ light heartedness

Allaah Ta'ala has said in Surah Ahzaab, "There is definitely an excellent example in Allaah's Rasul."[2] Meaning you should follow the example of Rasulullaah ρ in everything you do. When we study the example of Rasulullaah ρ in this regard, one will find the practice of Rasulullaah ρ to be that he too occasionally laughed and joked. Undoubtedly even in this Rasulullaah ρ is an excellent example to us.

Imaam Tirmidhi (A.R) has written a book entitled 'Shamaail Tirmidhi' in which he described the physical features of Rasulullaah ρ as well as his character and mannerisms. Sahabah ψ related these narrations to those that came after them in order to describe to them how Rasulullaah ρ was, how he looked, what was his routine, what he drank and ate and what were his likes and dislikes. In this book a special chapter was compiled regarding the light heartedness of Rasulullaah ρ. **In this chapter he wrote that Rasulullaah ρ would occasionally joke with**

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[1] 'Tirmidhi' chapter of abstinence regarding he who safeguards from Haraam will be the most pious among people

[2] Surah Ahzaab verse 21

some of the Sahabah ψ and his blessed wives ψ and has narrated a few Ahaadeeth in this regard. Besides these Ahaadeeth one also finds proof of Rasulullaah's ρ light heartedness in other authentic books of Hadeeth, which generally would be with his blessed wives and specifically with Hadhrat Aisha τ.

For example it is narrated in one Hadeeth that Hadhrat Aisha τ said, "I possessed a few dolls with which I played. Among these dolls was a horse that had two wings made of cloth." Once when Rasulullaah ρ came home he saw the dolls and among them the horse with wings. Rasulullaah ρ asked Hadhrat Aisha τ, "I make out the other dolls but what is that one? And what is it for" Hadhrat Aisha τ replied that it was a horse. Rasulullaah ρ enquired what is on top of it." Hadhrat Aisha τ replied that it was its wings. Rasulullaah ρ was surprised and curiously asked, "Has there ever been a horse with wings?" Hadhrat Aisha τ said, "Do you not know that Hadhrat Sulaimaan's υ horse had two wings?" Hadhrat Aisha τ says that Rasulullaah ρ laughed when he heard this statement.[1]

Many Ahaadeeth like this are found in the books of Hadeeth and have been authentically narrated in works of history wherein it is proven that Rasulullaah ρ laughed and joked with his blessed wives ψ.

Hadhrat Anas τ is a famous companion among the Sahabah ψ and was a devoted servant to Rasulullaah ρ. He spent ten years in the service of Rasulullaah ρ. Hadhrat Anas τ had a younger brother who passed away in his childhood. Hadhrat Anas's τ younger brother had a pet bird with which he played. **The name of the bird was 'Nughair' which died after a little while.** Hadhrat Anas's τ brother was extremely upset and depressed when this happened, as children get when one of their toys are broken, lost or even as one who raises birds gets upset when one of his birds die. **Rasulullaah ρ asked him, "O Abu Umair! What has happened to Nughair?"[2]** The purpose of addressing him by his common name and asking about his bird was to cheer him up. From this incident one also learns what regard Rasulullaah ρ had for his Sahabah ψ ,that Rasulullaah ρ was not unaware of the sadness and sorrow of even a mere child among them. Rasulullaah ρ had so much consideration for the children as well that he joked with him to try and remove his sorrow. This Hadeeth is narrated in 'Bukhaari' and 'Muslim'.

It is narrated in 'Abu Dawood' and 'Tirmidhi' **by Hadhrat Anas τ, "Whenever Rasulullaah ρ wanted to joke with me he would call me Dhal-Udhunain"[3]**, which means possessor of two ears. Since Hadhrat Anas τ was young, Rasulullaah ρ would laugh, joke and indulge in a bit of light heartedness with him.

[1] 'Mishkaatul Masaabeeh' chapter on treatment of women
[2] 'Shamaail Tirmidhi' chapter on the light heartedness of Rasulullaah ρ
[3] As above

‘Tirmidhi’ and ‘Abu Dawood’ have both narrated from Hadhrat Anas τ, one person asked Rasulullaah ρ for an animal to ride to which Rasulullaah ρ replied, “I will give you the baby of a camel.” The person said, “What can I do with a baby of a camel.” Rasulullaah ρ replied, “Is not every camel the baby of a camel.”[1]

Rasulullaah ρ joked with him saying I will give you the baby of a camel, which meant I will give you a camel as every camel is born from another camel so regardless of how big it is, will always be the baby of a camel.

From this Hadeeth one learns that Rasulullaah ρ joked and was light hearted with that Sahabi.

Imaam Tabraani (A.R) in ‘Muajam Kabeer’, Imaam Tirmidhi (A.R) in ‘Shamaail Tirmidhi’, Imaam Ibn Habbaan (A.R) in ‘Sahee Ibn Habbaan’ and Imaam Ahmed bin Hanbal (A.R) in ‘Musnad Ahmed’ have narrated a Hadeeth from Hadhrat Anas τ. He narrates, “A person from the village whose name was Zaahir would present gifts from the village to Rasulullaah ρ and when he was leaving Rasulullaah ρ would also present him with a gift. Rasulullaah ρ would then say, “Zaahir is our village and we are the city.”[2]

Zaahir τ was a companion of Rasulullaah ρ who lived in one of the villages that surrounded Madinah. Whenever he would come to Madinah he would bring some fruit from his village or some other gift and present it to Rasulullaah ρ. Rasulullaah’s ρ practice was also the same that whenever he was returning Rasulullaah ρ would present him with some gift and light heartedly say, “Zaahir is our village and we are the city.” Rasulullaah ρ would say this as a joke to Hadhrat Zaahir τ.

Imaam Tirmidhi has narrated another Hadeeth about Hadhrat Zaahir τ in ‘Shamaail Tirmidhi’ from which one learns he was not very good looking however Rasulullaah ρ loved him dearly. On one occasion when Rasulullaah ρ was walking he saw that Hadhrat Zaahir τ was selling some goods he had brought from the village in the market place. **Rasulullaah jokingly grabbed hold of him from behind.** Since Hadhrat Zaahir could not see who it was he immediately yelled out, “Who is this? Let go of me!” but when he turned around, he saw that it was Rasulullaah ρ who had grabbed him. It is quite obvious that the chest of Rasulullaah ρ was pressed against his back, now when Rasulullaah ρ wanted to leave him Hadhrat Zaahir τ did not want him to let go and pressed his back on to the chest of Rasulullaah ρ. Displaying his love and affection he began rubbing his back on the chest of Rasulullaah ρ in order to receive a share of the blessing that was descending upon Rasulullaah ρ. **After a little while Rasulullaah ρ jokingly called out, “Who will buy this slave from me?” Hadhrat Zaahir τ replied,**

[1] As above

[2] ‘Shamaail Tirmidhi’ chapter regarding the light heartedness of Rasulullaah ρ

“You will not get much for me. I am unsightly and worthless.” Rasulullaah ρ said, “In Allaah’s eye’s you are extremely valuable and priceless.”[1]

Imaam Tirmidhi has also narrated in this chapter the light heartedness of Rasulullaah ρ with an elderly woman. On one occasion an elderly woman came to Rasulullaah ρ and said, “O Rasulullaah ask Allaah Ta’ala to grant me entrance into Jannat.” **Rasulullaah ρ replied, “Do you not know that old women will not enter Jannat.”** The old woman left and started to weep. Rasulullaah ρ said, “Go and tell her that no woman will be old in Jannat, all will be young. Even if an old woman enters Jannat Allaah Ta’ala will restore her youth.” After saying this Rasulullaah ρ read these verses of Surah Waaqi’ah, “Indeed we have created these damsels very specially. And we have made them all virgins… most beloved and of equal age… for the people of the right.”[2]

These were a few stories that were mentioned regarding the light heartedness between Rasulullaah ρ and his Sahabah ψ.

<u>A fascinating story</u>

Laughter and joking was being discussed in the light of Hadeeth. Read this strange and fascinating story and then praise and glorify your Rabb who shows more compassion to His servants then a mother shows to her child. With a slight variation in words this Hadeeth has been narrated in many books of Hadeeth.

Hadhrat Abdullaah bin Mas’ood τ narrates that Rasulullaah ρ said, “The last person to enter Jannat will enter sometimes walking and sometimes crawling while the flames of Jahannam will scorch him. When he will be free from Jahannam he will turn to it and say, “Glorified is he who has freed me from you. Undoubtedly Allaah Ta’ala has granted me something he has not granted to anyone else.” A tree will then appear on which he will ask, “O my Rabb bring me closer to that tree so that I may rest in its shade and drink from its water.” Allaah Ta’ala will say to him, “O son of Adam υ, if I grant you this possibly you will ask me for something more.” He will reply, “No my Rabb” and will promise not to ask for anything else. His Rabb will excuse him and bring him closer to the tree as Allaah knows he will not have patience for what he sees. He will rest in its shade and drink from its water, when a second tree will appear even better then the first. He will then ask, “O my Rabb bring me closer to that tree so that I may rest in its shade and drink from its water, I will not ask nothing more from you after that.” Allaah Ta’ala will say to him, “O son of Adam υ, did you not make a promise to me that you will ask for nothing more and if I grant you this possibly you will ask me for something more.” He will promise not to ask for anything more and his Rabb will excuse him as Allaah knows he will not have patience for

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[1] As above
[2] Surah Waaqi’ah verses 35-38

what he sees. Allaah will bring him closer and he will rest in its shade and drink its water when a third tree will appear, close to the door of Jannat even better then the first two. He will say, "O my Rabb bring me closer to that tree so that I may rest in its shade and drink from its water, I will not ask nothing more from you after that." Allaah Ta'ala will say to him, "O son of Adam υ, did you not make a promise to me that you will ask for nothing more." He will reply, "Yes my Rabb after this I will ask nothing more." His Rabb will excuse him and bring him closer as Allaah knows he will not have patience for what he sees. When he will be closer to the tree he will hear the voices of those residing in Jannat and will ask, "O my Rabb, permit me to enter." Allaah Ta'ala will say, "For how long will your requests continue? Will you be pleased if I grant you the entire world and the likes of it? He will reply, "O my Rabb, are you joking with me when you are the Rabb of the entire universe." Hadhrat Abdullaah bin Mas'ood τ began to laugh after saying this and said, "Do you not want to know why I am laughing?" They then asked him why he was laughing. He replied, "This is how Rasulullaah ρ laughed and when we asked him why he was laughing he replied because of the laughter of the Rabb of the universe when this person will say, **"Are you joking with me when you are the Rabb of the entire universe."** Allaah Ta'ala will say to him, "I am not joking with you but rather I am capable of doing as I desire."[1]

As was mentioned previously light heartedness and joking is known as 'Mazaah in Arabic and is not only permissible but necessary at times. It is a means of maintaining family ties as well as increasing love and affection. However it is necessary to bear its etiquette in mind, if it is disregarded then instead of creating love and affection it will created hatred. It will no longer be regarded as light heartedness but will fall under mockery and ridicule which is Haraam and a major sin.

Prohibition of lies in light heartedness

In laughter and joking one should refrain from speaking lies. To speak lies is a major sin and is not permissible even when joking. Hadhrat Abu Hurairah τ narrates that once the Sahabah ψ asked Rasulullaah ρ,"O Rasulullaah ρ you joke with us." Rasulullaah ρ replied, "Yes, but I speak only the truth."[2]

Imaam Tirmidhi narrated this Hadeeth to point out that speaking lies is also not permissible for anybody. Rasulullaah ρ has said regarding that person who speaks lies when joking, who fibs and invents tales that he will be disgraced and destroyed. **"Destruction to him who lies when he speaks in order to make others laugh, destruction to him, destruction to him.**"[3]

Another important Hadeeth regarding not speaking lies when joking has been narrated by Imaam Abu Dawood in Kitaabul Adab under the chapter regarding

[1] 'Sahee Muslim' Kitaabul Imaan chapter regarding the last person to be freed from Jahannam
[2] 'Tirmidhi' Kitaabul Adab chapter regarding light heartedness
[3] 'Abu Dawood' Kitaabul Adab

good character. Rasulullaah ρ has said, "I give guarantee for a house on the edge of Jannat for that person who **abstains from fighting even though he is on the truth. I give guarantee of a house in the centre of Jannat for that person who abstains from lying even though he is joking** and I give guarantee of a house in the highest point of Jannat **for that person improves his character."**

The prohibition of upsetting forms of joking

Those forms of joking are also forbidden which upset the other or hurts the feeling of another Muslim. Rasulullaah ρ has said, "Do not harm your brother or hurt his feelings when joking."[1]

It is narrated in another Hadeeth, **"Do not take the belongings of your brother even when joking."**[2]

As most people do when joking, they take another's pen or something else from their pocket, this is not correct, Rasulullaah ρ has prohibited it.

A few more etiquettes of laughter and joking

Any form of joking that is aimed at frightening a Muslim is also forbidden. **"It is not permissible for a Muslim to frighten another Muslim."**

One should also abstain from immoral speech or gestures when joking. It does not befit for a Muslim to talk of immoral and shameless things. To make immoral gestures with the eyes or hands or speak of immoral and shameless things, even if done so jokingly is wrong and has been prohibited. The order of Allaah Ta'ala has already been mentioned, "And that you do not draw near to immoral acts that may be open and secret."[3]

Rasulullaah ρ has also said, "A Muslim is not abusive, does not curse, is not vulgar nor rude and obscene."[4]

In addition to the prohibition of immorality and shamelessness this Hadeeth also teaches us that to jokingly be abusive or curse is not permissible and is compulsory to abstain from. One should also take special care that while joking

[1] 'Tirmidhi' chapters on virtue and doing good
[2] 'Abu Dawood' Kitaabul Adab
[3] Surah An'aam verse 152
[4] 'Tirmidhi' chapter on virtue and good

one should not backbite about another Muslim, slander another Muslim or harm another Muslim in any way. These are the etiquettes that should be kept in mind while joking.

Islaam's standpoint on mockery

The worst type of joking is mockery which is Haraam and a major sin. If these etiquettes will not be followed when joking then this could fall under mockery and ridicule. Mockery and ridicule is to make fun out of a certain person or people. This has been explicitly prohibited in Quraan and Hadeeth. It is mentioned in Surah Ahzaab, "Those who harm the Mu'mineen men and women for no sin on their part will bear the burden of slander and a manifest sin."[1]

It is a great offence, sin and vice to hurt another Muslim man or woman. In Surah Hujuraat the believing males and females were specifically addressed, "O you who have Imaan! Men should not mock other men for perchance they might be better then them."[2]

It is not permissible for believing men to mock another group and it is not permissible for believing women to mock other women. This is among the major sins which these verses of Surah Hujuraat are ordering one to abstain from.

Mocking Deen- A great sin

If Deen is mocked or those associated with Deen are mocked then this is an even greater sin. One group from man has always existed who mocked the call of the Ambiyaa and such people existed in Makkah and Madinah as well.

Fourteen hundred years of history teaches us that such people have existed in every era and that even in our time, such people are present who mock the tenets of Deen. If any verse of the Quraan or order of the Quraan is discussed, any Sunnat of Rasulullaah ρ or anecdotes of the pious explained then they mock it. Some people mock the Quraan, some mock the beard, some the miswaak and some even mock keeping the trousers above the ankles saying, what relevance does keeping the trousers above the ankles have. Some mock the institutions of Deen and those that study there saying that these institutions ruin a large number of the nation.

This is nothing new; in every era and generation such wretched and worthless characters have existed who have mocked Deen and any effort for Deen. **The condition of the majority of them is such that if they do not repent then they will die without Imaan.** This is because those whom they mock are

[1] Surah Ahzaab verse 58
[2] Surah Hujuraat verse 11

associated with Allaah and his Rasul ρ or are mocked because they talk about Allaah and his Rasul. They say that Allaah has said this in this verse, this is Allaah's order and this is the order of his Rasul making whatever they say linked to Allaah and his Rasul.

Some of them are those in whose regard this Hadeeth Qudsi has been narrated, **"Whoever has harmed one of my friends I declare war upon him."[1]**

How can that person ever be successful with whom Allaah Ta'ala has waged war. This Hadeeth Qudsi is sufficient for those who mock the Ulama, the pious and the Sunnat of Rasulullaah ρ and Allaah is sufficient for those who fulfil the commands of Allaah and his Rasul ρ. "Allaah suffices for the Mu'mineen in battle."[2]

Therefore every person should make sure that no such word leaves his mouth, even if in jest, which belittles Allaah, His Rasul or Deen.

Mocking Deen- The sign of a Munaafiq (Hypocrite)

It should be understood that mocking Deen is the sign of a Munaafiq (Hypocrite). The Quraan tells us that the hypocrites would openly say to their friends in gatherings that they mock the Muslims. "When they meet those who have Imaan, they say, "We have Imaan!" but when they are alone with their devils, they say, "We are really with you. We were only mocking."[3] Those who mock the believers, Allaah Ta'ala will mock them. It is mentioned in verse 15 of Surah Baqarah that Allaah Ta'ala mocks them and delays their punishment.

Mocking those with Imaan has always been the practice of the Hypocrites, that is to say that mocking the believers is the sign of a Munaafiq and hypocrisy. It has been stated in Surah Taubah, "If you have to ask them they will say, "We were only talking and joking." Say, "Were you mocking Allaah, His Aayaat and His Rasul ρ?"[4] It is more befitting that you cry upon hearing these very verses that you mock, "Are you astonished about this speech? And do you laugh instead of crying?"[5] These very verses which you laugh at reduced others to tears, it was said regarding such people, "Let then laugh for awhile and cry more."[6]

In this world they may laugh and mock but in the Hereafter they will do nothing but cry that is why let them laugh for awhile now as they will be crying forever as is mentioned in an authentic Hadeeth that the dwellers of Jahannam will cry continually such that their tears will finish and they will cry blood until their blood

[1] 'Bukhaari' Kitaabur Riqaaq chapter on humility
[2] Surah Ahzaab verse 25
[3] Surah Baqarah verse 14
[4] Surah Taubah verse 65
[5] Surah Najm verses 59- 60
[6] Surah Taubah verse 82

is also finished. It is narrated in authentic Hadeeth that Rasulullaah ρ said, “If the tears of the dwellers of Jahannam were to be collected, ships would be able to sail upon it.”[1] This means their tears will be equal to the water in the oceans but their weeping will be to no avail. They are wicked as they used to mock the Quraan and Hadeeth which is a heinous sin. The sign of a sinner is that he mocks the verses of the Quraan and those that believe in them, ”Verily those who sin used to laugh at the Mu’mineen.”

Who is a sinner? What did they do in the world? A sinner is he who mocks the believers. In this world he used to mock the believers, those who had beards, those who used the Miswaak and those who practiced on the other tenets of Deen and Rasulullaah’s ρ Sunnat. On the Day of Reckoning these Hypocrites and sinners will be mocked and ridiculed, so let them laugh a little in this world as they will do nothing but weep in the Hereafter. ”Let then laugh for awhile and cry more.”[2]

Mu’mineen, Ulama and the pious should not be upset at them been mocked at as such sinners have existed in every era who mock Deen, the Mu’mineen and even the Ambiyaa υ. Allaah Ta’ala says in Surah Zukhruf, “They used to ridicule every Nabi that came to them.”[3]

Allaah had said in Surah An’aam, “Indeed Rusul before you were also mocked, then those who mocked were surrounded by that which they used to mock.”[4]

Allaah Ta’ala is addressing Rasulullaah ρ saying that those Ambiyaa who came before you were also mocked but what was its ultimate result? Allaah Ta’ala himself says that those who mocked at Allaah, his Ambiyaa and commands were punished and destroyed in addition to this they will be punished even more severely in the fires of Jahannam.

One should also bear in mind that it is not permissible to sit or even keep contact with those who mocked Allaah, the tenets of Deen, Rasulullaah’s ρ Sunnat and the Ulama. It is mentioned in Surah Nisaa, **“When you hear the Aayaat of Allaah being rejected and ridiculed, you should not sit with them.**”[5] This means that one should not sit with those who mock Deen. To sit with such people and keep contact with them is not permissible.

Prohibition of mocking each other

To mock another person or nation, to refer to them by an offensive or derogatory name, to look down on any person or group have all been

[1] ‘Ibn Maajah’ chapter on abstinence regarding the condition of Jahannam
[2] Surah Taubah verse 82
[3] Surah Zukhruf verse 7
[4] Surah An’aam verse 10
[5] Surah Nisaa verse 140

prohibited in the Quraan. This has been previously mentioned in the verses of Surah Hujuraat where Allaah Ta'ala addresses the believing men and women ordering them not to mock any person or group. This is particularly significant for students studying in various institutions as generally they mock each other, call each other by offensive names. In some colleges and universities there are various groups of boys and girls who mock each other, this is a major sin in Islaam and is not permissible in any circumstances. It is not permissible for adults to mock the youth, look down on them or call them by offensive names and neither is it permissible for the youth to mock those elder than them or even those their own age. Likewise it is not permissible for any journalist to write offensive and unethical reports in newspapers. It is not permissible for any writer or poet to write any sentence which degrades another person or group. It is also a major sin for the residents of a specific town, suburb or country to mock or degrade those who speak another language or stay in another area; this is not permissible in Islaam.

It is narrated in an authentic Hadeeth of 'Sahee Muslim', **Rasulullaah ρ said, "It is sufficient for any person to be evil by merely looking down on his Muslim brother."[1]**

Summary

The summary of all the Ahaadeeth and Aayaat that were read is that the Quraan and Sunnat have laid down a set of rules, regulations, restrictions and etiquettes for us to follow. To joke and laugh within the confines of these regulations is permissible but as soon as one over steps these boundaries and mocks a particular person or group, degrading them, then this is not permissible under any circumstances. This is Haraam and a major sin. Likewise excessive laughter, laughing loudly and uncontrollably has also been prohibited.

It has been narrated in a Hadeeth that it is this very tongue that will cause many to be thrown into Jahannam. Rasulullaah ρ has place great emphasis on safeguarding the tongue saying the person who safeguards his tongue is successful.

Therefore use the tongue with precaution. Use the tongue for true, good and praiseworthy talks and safeguard it from evil and vice. May Allaah Ta'ala have mercy on us all and grant us the ability to use our tongue correctly.

And peace and salutations upon Rasulullaah ρ his progeny and all his companions.

Translation

edited by

[1] 'Abu Dawood' Kitaabul Adab

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